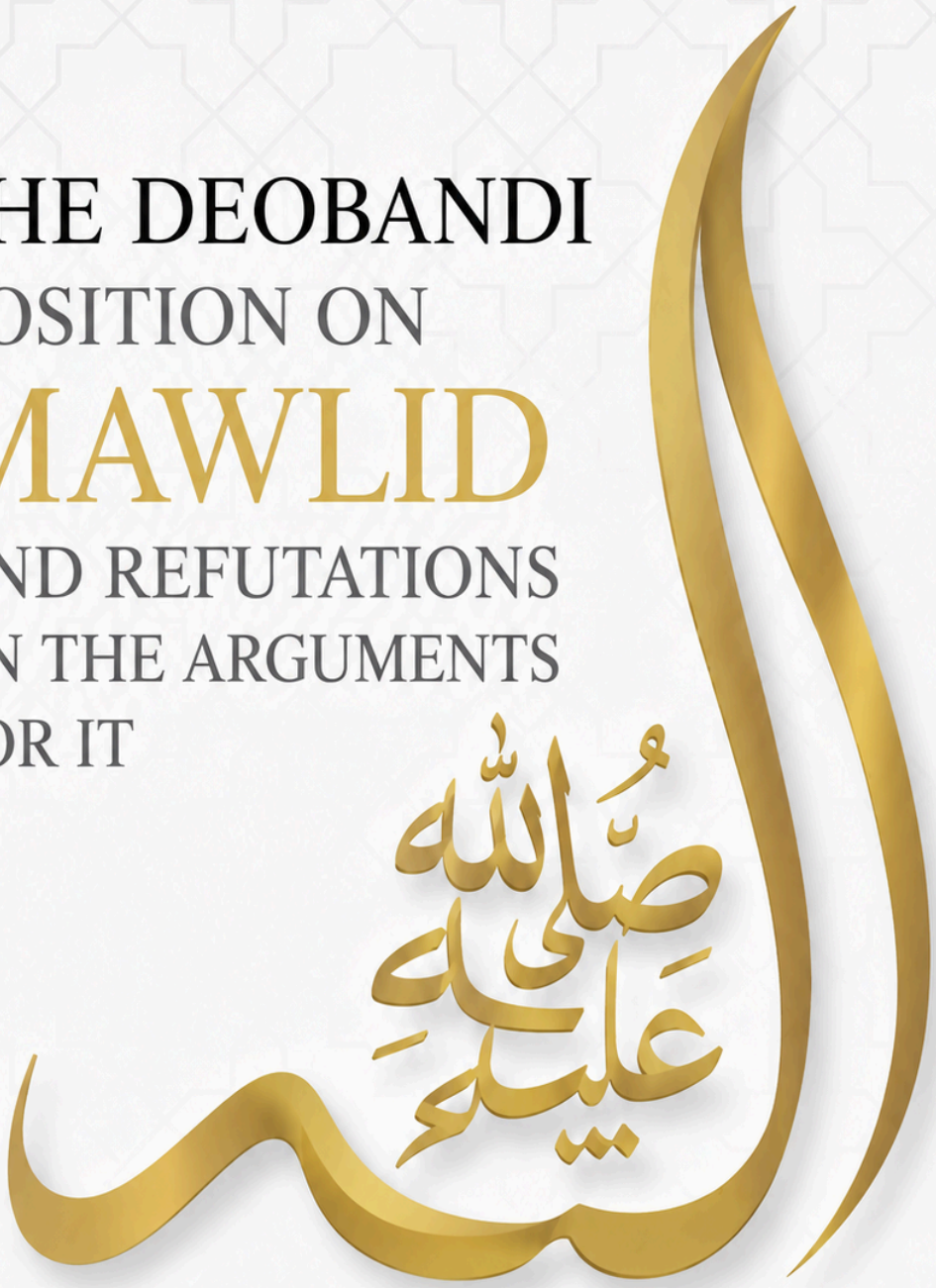
THE DEOBANDI POSITION ON MAWLID AND REFUTATIONS ON THE ARGUMENTS FOR IT



MAWLANA ASHRAF ALI THANWI sb

Foreword

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

All praise belongs to Allah, Lord of the worlds. May peace and blessings be upon our master Muhammad ﷺ, his family, his Companions, and all those who follow his guidance until the Last Day.

The celebration of Mawlid al-Nabi ﷺ has long been a subject of discussion among Muslims. Much of the modern debate surrounding it is presented in a simplified manner, often without reference to the detailed discussions of the scholars, the principles of the Shari‘ah, or the historical development of the practice.

This short work presents the position associated with the scholars of Deoband on the issue of Mawlid, while also addressing a number of common arguments advanced in its defence. Its purpose is to allow the reader to understand the position from the writings of its own scholars rather than through second-hand descriptions, polemical summaries, or assumptions.

The material in this work has been extracted and adapted from the Urdu book بارہ ربیع الاول اور عید میلاد النبی ﷺ کی شرعی حیثیت, “The Shar‘i Status of the Twelfth of Rabi‘ al-Awwal and Eid Milad al-Nabi ﷺ.” The relevant discussions have been gathered here in English so that they may be accessible to a wider audience.

The reader should keep in mind that opposition to particular forms of Mawlid celebrations does not mean opposition to remembering the Messenger of Allah ﷺ, studying his blessed life, expressing love for him, sending abundant salawat upon him, teaching his Sunnah, or thanking Allah for the blessing of his coming. These are matters deeply rooted in Islam. The discussion instead concerns the religious status assigned to particular gatherings, dates, customs, and practices, and whether the evidence of the Qur’an, Sunnah, practice of the Salaf, and principles of Islamic law establish them in the manner claimed.

Mawlana Ashraf ‘Ali Thanwi رحمہ اللہ was among the most influential scholars of the Indian Subcontinent and a major representative of the Deobandi scholarly tradition. His discussions on this subject reflect a broader concern found throughout his writings, namely that love and devotion should remain governed by knowledge, the Sunnah, and the boundaries established by the Shari‘ah.

This translation and compilation does not seek to replace the original Urdu work. Readers who are able to consult the source should return to it for the fuller discussion, context, and supporting material. Any benefit found in these pages is from Allah alone, and any errors in translation, arrangement, or presentation remain the responsibility of the compiler.

May Allah grant us sincere love for His Messenger ﷺ, enable us to follow his Sunnah inwardly and outwardly, and unite us upon truth, knowledge, justice, and good character.

وَصَلَّى اللهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

The Custom of ‘Īd Mīlād an-Nabī

Now an advancement occurs, which is that (on the 12th of Rabī‘ al-Awwal) people have started celebrating ‘Īd, and its name has been kept *‘Īd Mīlād an-Nabī*. Regarding *Mīlād*, scholars have written independent treatises, such as *Barāhīn-i Qāṭi‘ah*, etc. And this humble one has also written a detailed discussion in *Iṣlāḥ ar-Rusūm*. But concerning this new custom, whose name has been kept *‘Īd Mīlād an-Nabī*, until now no treatise has passed before my eyes that has detailed discussion regarding this in the light of Shar‘ī proofs has not been conducted anywhere. Today, the intention is to explain concerning this.

The Invention of ‘Īd Mīlād an-Nabī

A very major mistake (in this month) is the invention of *‘Īd Mīlād an-Nabī*, and this is the invention of a Muslim king. He, in opposition to Christians invented this, that just as there is rejoicing at their place on the Big Day (Christmas), brightness occurs, in the same way we too will do. And this opinion of the king was incorrect, and his action, although contrary to the Sunnah (and Sharī‘ah), yet through his arrangement this objective was achieved. And now even that is not present - what, by distributing 'sweets' or by the gathering of people, can (opposition to other nations and) breaking them occur?

Gentlemen! Islam has no need for these temporary displays of power; the real power of Islam is that when Ḥaḍrat ‘Umar (*Raḍiyallāhu ‘Anhu*) travelled to the land of Shām (Syria), and the people there presented a request to him to change into new clothing, he stated:

نَحْنُ قَوْمٌ أَعَزَّنَا اللَّهُ بِالْإِسْلَامِ

That we Muslims are such a nation that Allāh Most High has granted us honor through Islam

Gentlemen! If we are true Muslims, then our honor is near everyone; our honor is not through material provisions. If it exists, then through a lack of material provisions is our honor.

‘Īd Mīlād an-Nabī in the Light of Shar‘ī Proofs

In whichever era a virtue is greater, in that same era exceeding the boundaries of Shar‘ is that much more disliked by Allāh and the Messenger; and the criterion for exceeding the boundaries of Shar‘ is solely Shar‘ī proofs, meaning the *Kitāb* and Sunnah, and Consensus (*Ijmā‘*) and Qiyās of a Mujtahid.

And from all these proofs it has been proven that in this blessed month, the actions that have become prevalent and widespread among some people - for example, *‘Īd Mīlād* (meaning celebrating happiness like ‘Īd, taking out processions, making lavish illuminations, hoisting flags,

etcetera) - all these are individual acts of exceeding the boundaries (the detail of all these is coming ahead). Thus, inevitably, all these will be severely disliked near Allāh and the Messenger.

The Identification of Bid‘ah

I state one sign of identifying Innovation (*Bid‘ah*), and that is: whatever matter is not proven from even a single one of the four - Qur'ān and Ḥadīth, *Ijmā‘*, *Qiyās* - and that is considered religion and acted upon, that is *Bid‘ah*. After its identification, please see that the actions of our brothers (for example, these very customs of the 12th of Rabī‘ al-Awwal: *‘Īd Sayyid al-Anbiyā'* and *Mīlād an-Nabī*, and *‘Urs*, etc.), as many actions as there are, are not proven from any root (*Aṣl*). And they are considered religion and acted upon. Or are they not?

The secret of the abhorrence of *Bid‘ah* is this: if thought is given to this, then there will be no surprise at *Bid‘ah* being forbidden. See an everyday example of this: if a gentleman who is even obedient to the government, he obeys the government’s law, and at the end adds a section (a law) and (that added law) is even boundlessly beneficial for the country and empire, even then this will be considered a crime, and this person will deserve punishment. Thus, when an addition of a law to the laws of the world is a crime, then an addition of a section (a law) to the law of Sharī‘ah - which in the terminology of Sharī‘ah is called *Bid‘ah* - why would it not be a crime?

The Shar‘ī Rule of Sunnah and Bid‘ah by which a decision can be made regarding every action

I explain a universal principle (*Qā‘idah Kulliyyah*), from it this will become clear that however many things have been invented after the Best Eras (*Khayr al-Qurūn*), among them which is *Bid‘ah* and which is Recommended (*Mandūb*) and Desirable (*Mustaḥabb*) and proven from Sharī‘ah. And from this it will also become clear whether any accepted (praiseworthy) method of expressing this happiness exists or not, and whether this prevalent method is *Bid‘ah* or not.

The First Category of Invented Things

Thus, it should be known that the things which have been invented after the Best Eras (*Khayr al-Qurūn*), they are of two types: one is that their motive factor (*sabab-e dā‘ī*) is also modern - meaning in the Best Eras the causes of its necessity were not found. And they are the prerequisite upon which a commanded act depends (*mawqūf ‘alayh* of a *ma'mūr bihi*) - meaning some Shar‘ī command is dependent upon it, that without them that Shar‘ī command cannot be acted upon. Such as the authorship of religious books, and the construction of madrasas and hospices (*khānqāhs*), for in the era of the Prophet ﷺ there was no thing among these (in this manner) and their motive factor is also modern, and furthermore these things are such that a Shar‘ī command depends upon them.

The detail of this is that it is known to all that the protection of religion is obligatory upon everyone's responsibility. After this, understand that in the Best Eras (*Khayr al-Qurūn*), there was no need for any thing out of modern intermediaries for the protection of religion. The memory

power was strong to such a degree that whatever they heard, all of it would become an engraving on stone. Understanding was such that there was no need at all for it to be lectured before them like a lesson; codification (*tadwīn*), piety (*taqwā*) were also dominant.

After this, another era arrived. Negligences increased, powers became weak. Here, the followers of desires (*ahl-e hawā*) - meaning desire-worshippers - and intellect-worshippers gained dominance; religiosity (*tadayyun*) began to be overwhelmed. Thus, a strong fear occurred among the scholars of the Ummah of religion being lost. So, the necessity occurred that the codification (*tadwīn*) of all parts of religion be done.

Consequently, religious books were authored in Ḥadīth, *Uṣūl-e Ḥadīth*, *Fiqh*, *Uṣūl-e Fiqh*, and *ʻAqā'id*; and for their teaching, madrasas were constructed, for the reason that without this, there was no form of protecting religion.

Thus, these became those things that their cause is modern, that it was not in the Best Eras (*Khayr al-Qurūn*) (meaning in the era of the Companions and Successors). And the protection of religion depends upon this. Thus, these actions, although in form are *Bidʻah*, but in reality they are not *Bidʻah*, but rather by this principle: (the means to a *Wājib* also becomes *Wājib*), by this principle these things are *Wājib*.

The Second Category of Invented Things

The second category is of those things whose cause (*sabab*) is ancient—meaning in the Best Eras (*Khayr al-Qurūn*), the era of Prophethood (*ʻAhd-i Nubuwwat*), the era of the Companions (*ʻAhd-i Ṣaḥābah*), and the Successors (*Tābiʻīn*), that cause was also present. For example, the prevalent assemblies of *Mīlād*, *Tījā* (third-day commemoration), *Daswẽ* (tenth-day commemoration), *Chihlum* (fortieth-day commemoration), etcetera innovations (*bidʻāt*), that their cause is ancient. For example, the cause of organizing the assembly of *Mīlād* is happiness over the noble birth (*wilādat-i sharīfah*) of the Noble Prophet ﷺ, and this cause was also present in the era of the Prophet ﷺ; but the Prophet ﷺ or the Noble Companions did not organize assemblies. When,Allāh forbid, the understanding of the Noble Companions did not reach up to here, if the cause was not present at that time, then indeed it could be said that their intent was not present; but when its motive factor, cause (*sabab*), and its foundation (*bunyād*) were present - then what is the reason that neither the Prophet ﷺ organized an assembly of *Mīlād*, nor the Noble Companions (Raḍiyallāhu ʻAnhum)? The rule for such a thing is that it is an innovation (*bidʻah*) both apparently and in meaning.

This universal principle (*qāʻidah kulliyyah*) is for identifying Sunnah and *Bidʻah*, from which the ruling of all detailed branch issues (*juz'iyyāt*) and controversial matters (*ikhtilāfī masā'il*) can be extracted. Between these two categories, there is a strange difference: that is, those who propose the first category are the elite, meaning the scholars (*ʻulamā'*), and the common people (*ʻawāmm*) do not interfere in it; and those who propose the second category are the common people, and they always interfere in it. Consequently, a king invented the assembly of *Mīlād Sharīf*, so his

count is also among the common people only; and the common people only are still to this day interfering in it...

Celebrating ‘Īd is a Shar‘ī Ruling

‘Īd is such a time in which we are commanded to express cheerfulness, meaning religious happiness; and since this is religious happiness, therefore the method of expressing it should also be known from religion itself.

The detail of this is that happiness is of two types: one is worldly happiness, one is religious happiness. Furthermore, religious happiness upon some specific form/state (*hay'at*) - meaning celebrating happiness in some specific special method - this is dependent upon Revelation (*Waḥy*); meaning if we wish to celebrate religious happiness in some specific special method, then we should see whether the Sharī‘ah has given us permission to celebrate happiness on this occasion or not. Because inventing from one's own opinion in this - meaning fabricating - will encompass a great harm/corruption and evil. Meaning since its fundamental basis is religion, therefore the common people will also consider this fabricated method as religion, and this is a very great harm/corruption (*mafsadah*). However, in worldly happiness, when there is no apprehension of any evil in it, it can also be by one's own proposal.

Nowadays in India, our brothers have proposed celebrating the day of birth - meaning the 12th of Rabī‘ al-Awwal - of the Noble Prophet ﷺ as the day of ‘Īd. And this thought has arisen in their mind by seeing the mode of action of other nations, who do so with the elders (leaders/spiritual guides) of their religion.

However, on the basis of the aforementioned principle, people should understand that the day of noble birth—meaning the day of birth of the Prophet ﷺ - is not a worldly happiness, but rather it is a religious happiness. Thus, for specifying the method of its the permission of Divine Revelation (*Waḥy-i Ilāhī*) is necessary.

The Day of the Birth of the Prophet ﷺ is a Religious Happiness

Now listen to its proof: that the day of noble birth - meaning the day of birth of the Prophet ﷺ - is a religious happiness. It is known to all that the application of 'world' is upon this piece of earth, or at most a few parasangs (*farsakh*), a few miles, kilometers above, up in the air; so if there were any worldly happiness, then its effect would remain limited to this piece of earth only, it would not proceed beyond this. And on the day of the birth of the Light of the Prophet ﷺ, not only the creatures of the earth, but the angels, the Throne (*‘Arsh*), the Footstool (*Kursī*), and the inhabitants of the upper world, all of them were joyful and happy. And its reason was also this: that the noble birth of the Prophet ﷺ was to eliminate disbelief (*kufr*) and misguidance (*ḍalālat*), and the supporter of Truth (*Ḥaqq*), by whose virtue the existence of the world stands. The manifestation of the Prophet ﷺ was the cause of the survival of the whole world; therefore, this happiness occurred in the entire world. When the effect of this (happiness) exceeds the world, how can we call this happiness a worldly happiness? When it became known that this

is not a worldly happiness, but rather a religious happiness, then in this, the need for Divine Revelation (*Waḥy-i Ilāhī*)—meaning a Shar'ī command—is certainly present in every way, in its existence as well as in its state (*kayfiyyat*) and method (*ṭarīqah*).

Now let the proponents (*jawāzīn*, meaning those who say 'Īd Mīlād an-Nabī is permissible) show us from which Revelation the command to celebrate the day of noble birth as the day of 'Īd - meaning the day of your birth as the day of 'Īd is known, and what form of it has been stated?

In the Sharī'ah there are Only Two 'Īds, There is No Third 'Īd

People have invented *'Īd Mīlād an-Nabī* from their own side (meaning fabricated it). The Messenger of Allāh ﷺ states that Allāh Most High has given us two 'Īds: *'Īd al-Fiṭr* and *'Īd al-Aḍḥā*. And people invented a third 'Īd. So this became an explicit opposition with the Prophet ﷺ. An example of this is like: according to English law, official holidays are fixed, and a clerk or typist or press worker extended a holiday - that on whichever day the Collector Sahib's appointment took place, he declared a holiday on that day too, because he is a great ruler. Therefore, in the happiness of his appointment, it is appropriate that a holiday be declared. So now go and ask the people of law: what will they say? That this person is a criminal; a severe case will be established against him. So what an excellent happiness he celebrated! That for the appointment of theirs, they take action; the very same establish a case. Celebrating happiness is not considered a bad thing, but in this there is a second part which is blameworthy (*mażmūm*, meaning very bad), and that is that he made alterations (additions/deletions) in the commands specified by the government, and due to this reason, the whole set became corrupted (*fāsid*), and this case was established.

In the same way, in the 12th of Rabī' al-Awwal, cooking good food, changing clothes, celebrating happiness - these matters in their own essence are not deserving of rebuke (*'itāb*), but this matter is in it: that in it there is changing the command of the Sharī'ah and changing the law of the Almighty. Because the accepted Messenger ﷺ specified only two festivals: *'Īd al-Fiṭr* and *'Īd al-Aḍḥā*. Now proposing a third festival besides this is confronting the Sharī'ah and changing the commands of the Sharī'ah.

The Shar‘ī Ruling of ‘Īd Mīlād an-Nabī in the Light of the Book of Allāh

The proofs of the Sharī‘ah are four: the Book, the Sunnah, Consensus (*Ijmā‘*), and Qiyās. Regarding *‘Īd Mīlād an-Nabī*, Allāh willing (*In shā' Allāh*), discussion will be conducted from all four proofs. First, take the Book of Allāh: Allāh Most High states:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

(Sūrah ash-Shūrā, 25)

> "Or do they have partners who have ordained for them of the religion that which Allāh has not permitted?"

This verse clearly explains that a matter of religion without the permission of Allāh - meaning without a Shar‘ī proof - establishing any matter is impermissible, and this is a certain matter that *‘Īd Mīlād an-Nabī* has been established as a matter of religion itself without proof. Because it is manifest that as a partial detail explicitly in the Sharī‘ah nowhere is there a ruling for it. This matter is *mustaḥdath* (meaning newly fabricated).

And if by incorporating it into any universal rule (*kulliyyah*), meaning general legal maxim, it were to be declared permissible, even then it is not permissible. Why so? Because its motive factor (*sabab-i dā‘ī*) is ancient, whether that cause be the birth of the Prophet ﷺ, or the expression of the glory of Islam, or whatever it may be. We say that when this cause was present in the era of the Prophet ﷺ and the Companions and the Best Eras (*Khayr al-Qurūn*), and those noble figures understood the Qur'ān and Ḥadīth very well, and were more understanding than us, and these causes were also present at that time—meaning the expression of happiness, and the expression of the glory of Islam - at that time too there was a need, rather there was more need than at this time, but those noble figures did not act upon this.

From this it became known that incorporating it into any universal rule (*kulliyyah*) or general principle is not correct, and this is an entirely newly fabricated thing which has no root (*aṣl*) in the Sharī‘ah. And the reality of innovation (*bid‘at*) is precisely this: that a non-religious thing be understood as religion, and people consider it religion. Thus, this is an innovation (*bid‘at*), and leaving it is obligatory (*wājib*).

(Wa‘ẓ al-Surūr, page 166)

The Ruling of ‘Īd Mīlād an-Nabī in the Light of the Prophetic Aḥādīth

The First Ḥadīth

The Messenger of Allāh ﷺ states:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

Whoever innovates in this religion of ours that which is not of it, it is rejected.

The explanation that was made under the verse, that very same explanation is here as well: that *‘Īd Mīlād an-Nabī* has been established as a matter of religion without proof.

And in the noble Ḥadīth, by "new thing" is meant that thing whose cause (*sabab*) is ancient, and then at that time it did not come into practice. As for that whose cause is modern, and furthermore upon it some Shar‘ī command depends (*mawqūf*), that comes under *Ma'mūr bihi* (the commanded) and becomes obligatory (*wājib*).

The Second Ḥadīth

Listen to the second Ḥadīth. Nasā'ī has narrated:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ مَا كُنْتُمْ.

(Nisā'ī Sharīf)

The Noble Messenger of Allāh ﷺ stated: Do not make my grave an *‘Īd* (place/occasion of festival), and send blessings upon me, for indeed your blessings reach me wherever you may be.

In this Ḥadīth, celebrating a non-‘Īd with the specification (*khuṣūṣiyyat*) of *‘Īd* is prohibited. Perhaps someone may doubt here that near the grave of the Prophet ﷺ everyone gathers; the answer to this is that going is indeed permissible, but gathering on the pattern of *‘Īd* is prohibited.

The meaning is this: that as people gather on *‘Īd*, in this manner do not gather near my grave; and as on *‘Īd* people gather in such a manner that its date is fixed, and furthermore in it *tadā‘ī* (inviting one another) - meaning making arrangements so that one person calls another to gather - takes place. Thus, gathering in this manner is prohibited. And by coincidence - meaning without being called by itself - if a gathering happens, its prohibition is not there. Therefore, for the visitation (*ziyārat*) of the Noble Rawḍah (*Rawḍah-i Aqdas*), people go; in this, these two matters are not found. Its date is not fixed; rather, forward or backward, *kayfa mā ittafaqa*—meaning whenever opportunity is found, caravans go and depart after

making visitation (*ziyārat*), and there is no arrangement that a gathering of all is considered necessary. In any case, from this Ḥadīth it is explicitly proven that making a festival (*ʻīd*) near the Noble Grave by way of *ʻĪd* is impermissible. Thus, just as *ʻīd-i makānī*—meaning with respect to place, such as making the Noble Grave an *ʻĪd*—is prohibited and impermissible, in the same way *ʻīd-i zamānī*—meaning with respect to time, such as celebrating *ʻĪd* in Rabīʻ al-Awwal—prohibition has occurred.

Tanbīh *(Admonition)*

In the light of this Ḥadīth, sending blessings (*durūd sharīf*), which is sometimes *farḍ* and *wājib*, when for it gathering on the pattern of *ʻĪd* is not permissible, then for a fabricated, invented purpose, how could gathering be permissible?

The Third Noble Ḥadīth

Take the third Ḥadīth; it is a narration of *Muslim Sharīf*:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَخُصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلَا تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ.

(Muslim Sharīf)

The Noble Messenger of Allāh ﷺ stated: Do not specify the night of Friday with night-vigil from among all nights, and do not specify the day of Friday with fasting from among all days, unless it be within a fast that one of you is already observing.

From this Ḥadīth, this principle emerged: that the specification (*takhṣīṣ*) which is not reported (*manqūl*) and proven from the Sharīʻah is prohibited and impermissible. This is a second matter regarding how fasting on the day of Friday is.

This is a side discussion. Here, the objective is only to deduce this principle: that "such specification (*takhṣīṣ*) which is non-reported (*ghayr manqūl*) - meaning not proven from the Sharīʻah - is not permissible within religion." And this principle is correct near everyone. Those who declare fasting on the day of Friday to be correct, near them too there is no dispute regarding the validity of this principle; meaning it is completely correct.

After this, look at specifying the day of birth (12th of Rabīʻ al-Awwal) for celebrating *ʻĪd*: how is this specification (*takhṣīṣ*)? It is manifest that it is non-reported (*ghayr manqūl*), not proven from the Sharīʻah, nor is this specification by way of custom and arrangement (*ʻādat wa intizām*), but rather people consider it religion. Thus, whoever does not do it, they consider him bad in religion; upon this they censure... In short, they consider it religion. Thus, this specification (*takhṣīṣ*) has occurred in religion and is non-reported (*ghayr manqūl*), meaning from the Sharīʻah there is no proof for it; and the prohibition of such specification (*takhṣīṣ*) has already been explained in the Noble Ḥadīth.

The summary is that this specification is impermissible.

The Fourth Ḥadīth

It is in the noble Ḥadīth that on the day of *ʻĪd*, some girls were playing, and the Prophet ﷺ was present. Ḥaḍrat ʻUmar (*Raḍiyallāhu ʻAnhu*) arrived and scolded those girls.

The Prophet ﷺ stated:

إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَهَذَا عِيدُنَا.

Every nation has an *ʻĪd*, and this is our *ʻĪd*.

In this noble Ḥadīth, the cause (*ʻillat*) for the permissibility of their playing - meaning for play being permissible - was stated as: "this is our *ʻĪd*." The permissibility of play - meaning play becoming permissible on the day of *ʻĪd* - was reasoned through *ʻĪd*, from which it is clearly known that this ruling is specific to *ʻĪd*. So if for every person celebrating an *ʻĪd* were permissible, then playing such games every day would become permissible; and the specific specification (*manṣūṣ takhṣīṣ*) - meaning the specification of the day of *ʻĪd* which the Prophet ﷺ stated—would become void, from which the word of the Lawgiver becoming nonsensical (*laghw*) would necessarily follow.

The Prohibition of ʻĪd Mīlād an-Nabī is Proven from the Statement of the Prophet ﷺ

The matters that people have fabricated today - meaning *ʻĪd Mīlād* of the Prophet ﷺ, etcetera - the Prophet ﷺ did not teach us these matters, but rather explicitly forbade them.

And from the principles of the Sharīʻah, this matter has already been explained: that this action is completely impermissible, an innovation (*bidʻat*), and misguidance (*ḍalālat*). But this time I came across a Ḥadīth regarding it, from which its prohibition is very clearly proven, and that is this:

لَا تَتَّخِذُوا قَبْرِي عِيدًا

From this Ḥadīth, the negation of *ʻĪd Mīlād* is extremely explicit; and for me, this Ḥadīth is completely soul-comforting, for others I state it with detail. The translation of the Ḥadīth is: "Do not make my grave an *ʻĪd*."

First, as a premise (and preamble) to this, understand that the Prophet ﷺ's noble grave has a very great honor, because the pure body (*jism-i muṭahhar*) of the Prophet ﷺ is present inside it; rather, the Prophet ﷺ himself with body and soul (*jism wa rūḥ*) is residing inside it, because you are alive in your graves (*qabr*). Almost all the People of Truth (*Ahl-i Ḥaqq*) are agreed upon this, and this is also the belief (*iʻtiqād*) of the Companions. In the noble Ḥadīth there is an explicit text: that you are alive in your noble

grave, and sustenance is also provided to you. But remember that by this life, earthly life is not meant; it is another type of life which is called barzakh-life (*ḥayāt-i barzakhiyyah*). The barzakh-life of the Prophets (*ʻAlayhim as-Salām*) is even stronger than the barzakh-life of a martyr (*shahīd*). In short, this matter is proven by consensus of the Ummah: that the Prophets (*ʻAlayhim as-Salām*) remain alive in their graves.

And the scholars have also clarified this: that the noble plot of land - meaning that piece of earth - which is joined with the noble body, is superior to all places even superior to the Throne (*ʻArsh*), because on the Throne Allāh Most High - refuge is sought in Allāh - is not seated; if He were seated, then indeed it would be superior to all places. But Allāh Most High is pure from places. In short, the plot of the noble grave is superior to all places.

Now after this, understand that the noble grave, which has so many virtues, in which the Prophet ﷺ is alive, and that piece of earth is superior to the Throne of God, that without any dispute remains exactly as it is; there can be no doubt in it. And the Day of Birth (*Yawm al-Wilādat*), the Day of Ascension (*Yawm al-Miʻrāj*), the Day of Resurrection/Mission (*Yawm al-Baʻth*) - meaning the day on which your birth occurred, or the day on which you received prophethood or ascension occurred - those days certainly do not remain, because time is non-stationary. The day in which the birth of the Prophet ﷺ occurred, now certainly does not return, but rather its likeness returns. This is one premise.

After this, understand that when the Prophet ﷺ forbade making his grave an *ʻĪd*, and making it an *ʻĪd* became *ḥarām*, which certainly remains - then making those things an *ʻĪd* which do not remain, how could it be permissible near me? Thus, from this Ḥadīth, explicit negation of *ʻĪd Mīlād* occurs. Now if anyone has doubt regarding its prohibition, then he should know his business; and from this discourse, the eloquence (*balāghat*) and comprehensive nature of speech of the Prophet ﷺ has also become clear: as to why the Prophet ﷺ specifically forbade making his grave an *ʻĪd*? He forbade it for the reason that its virtue and nobility were determined and certain, due to which it is accepted by all. When regarding such a thing a ruling has been stated, then by making *qiyās* upon it, the ruling of the remaining things will become known. *(Waʻẓ al-Buḥūr, p. 231)*

ʻĪd Mīlād an-Nabī and Consensus of the Ummah

From the Qur'ān and Ḥadīth, the prohibition of *ʻĪd Mīlād an-Nabī* and it being an innovation (*bidʻat*) has already been proven. Now remains Consensus (*Ijmāʻ*); so from that too its prohibition is proven. The explanation of this is that:

The *Uṣūl* is that the agreement of the entire Ummah upon leaving a matter - meaning the entire Ummah agreeing not to do a work - this is Consensus (*Ijmāʻ*) upon its non-permissibility - meaning that work is impermissible. Thus, *fuqahāʼ* have taken proof from this principle, just as the Noble Companions (*Raḍiyallāhu ʻAnhum*) also used to take proof from the Prophet ﷺ always leaving an action. For example, they used to say that the Prophet ﷺ performed the *ʻĪd* prayer, but in it there was no *Adhān* and *Takbīr*.

In the same way, any thing that the entire Ummah abandoned - meaning did not do that work - giving up that work is obligatory (*wājib*). On this basis, jurists have stated that the *ʻĪdayn* prayer is without *Adhān* and *Takbīr*. Now if this principle is not accepted, then today in *ʻĪdayn*, adding *Adhān* and *Takbīr* should also be done. And if it is accepted, then take proof from this principle elsewhere as well.

Here a doubt can occur: that the entire Ummah did not abandon *ʻĪd Mīlād an-Nabī*; for this reason, since we are also among the Ummah, so we do it. Thus, where did Consensus (*Ijmāʻ*) remain?

The answer to this is that this is an established principle of *Uṣūl-i Fiqh*: that the matter upon which in past times agreement of the entire Ummah was materialized, now that agreement cannot be lifted by later disagreement (*ikhtilāf*). Disagreement of the later ones (*muta'akhkhirīn*) does not lift the consensus of the predecessors (*ittifāq-i mutaqaddimīn*). Thus, when people had not invented it, until that time the agreement of the Ummah was upon its abandonment. Now that agreement cannot be lifted.

A partial example of this principle is this: that the Ḥanafī scholars did not hold the denial of the Funeral Prayer permissible, and wrote as proof that it is not proven from the Companions and Successors (*Tābiʻīn*).

In short, this is an accepted principle: that the Ummah abandoning an action is proof of its non-permissibility. Thus, by the grace of Allāh Most High, from the Consensus (*Ijmāʻ*) of the Ummah too it is proven that *ʻĪd Mīlād an-Nabī* is an innovation (*bidʻat*) and an invented matter; leaving it is obligatory (*wājib*).

ʻĪd Mīlād an-Nabī in the Light of Analogical Reasoning and Ijtihād

Now remains Analogical Reasoning (*Qiyās*). Analogical reasoning is of two types: one is that analogical reasoning which is reported from a Mujtahid, and one is that which is not reported from a Mujtahid. And this is a principle: that the analogical reasoning of a non-Mujtahid is not acceptable. These are in events that were found in the era of the Mujtahidīn.

And as for new events that arise, in them the analogical reasoning of a non-Mujtahid is reliable. Thus, however many new trades and inventions have occurred in this era, the ruling of all is proven through analogical reasoning (*qiyās*) itself.

The second thing is that we needed analogical reasoning when in the discourse of the Pious Predecessors (*Salaf*) there were no opposition (*taʻarruḍ*) to it. Because the analogical reasoning of those noble figures is prioritized over our analogical reasoning; because those noble figures were superior to us in knowledge, in acumen, in piety, in asceticism, in striving in religion - in short, in all matters. Thus, at the time of conflict, their *Ijtihād* will be prioritized.

And in the discourse of the Pious Predecessors (*Salaf*), there is opposition (*taʻarruḍ*) to it - meaning to *ʻĪd Mīlād an-Nabī*. Thus, *Tabiʻīd ash-Shayṭān* of Ibn al-Qayyim, and *Aṣ-Ṣirāṭ al-Mustaqīm* of Ibn Taymiyyah - in these with great force they have spoken on this subject and decided that making any time or place an *ʻĪd* is prohibited (*mamnūʻ*).

ʻĪd Mīlād an-Nabī in the Light of Usul al-Fiqh

It should be known that whatever acts of worship (*ʻibādāt*) the Lawgiver (*Shāriʻ* - peace be upon him) has appointed, He has also appointed their causes (*asbāb*); and from this perspective, those deeds that have been commanded - meaning the ruling (*ḥukm*) of which has been given - from them several types emerge:

1. The first is that in the cause (*sabab*), repetition occurs - meaning the repeating of that action's cause is found. So due to the cause being repeated - meaning due to the cause being found repeatedly - the *Musabbab* (*effect/ruling* - meaning that ruling) will also be found repeatedly. For example, prayer (*namāz*) becoming obligatory (*wājib*) is for the time of prayer [to enter]. Thus, whenever the time comes, the prayer will also become obligatory (*wājib*).

In the same way, the month of Ramaḍān being found is the cause (*sabab*) for the fasts of Ramaḍān. Thus, whenever Ramaḍān comes, fasting will be obligatory (*wājib*). And, for example, *ʻĪd* prayer for *ʻĪd al-Fiṭr*, and sacrifice (*qurbānī*) for *Yawm al-Aḍḥā* - meaning the tenth day of Dhū al-Ḥijjah—is also from this chapter.

2. The second type is that the *Musabbab* (*ruling*) is one, and the cause (*sabab*) is also one - like the Noble House of Allāh (*Baytullāh Sharīf*). For Ḥajj, because the cause (*sabab* - meaning *Baytullāh*) is one, therefore the commanded action (*mamūr bih* - meaning Ḥajj) is also obligatory (*farḍ*) once in a lifetime. These two types are comprehended by intellect (*mudrak bi-l-ʻaql* - meaning they are understood by intellect), because the demand of intellect is also that from the repetition of the cause (*sabab*), the *Musabbab* should also be repeated. And from the cause (*sabab*) being one, the *Musabbab* (*meaning ruling*) should also be one.

3. The third type is that the cause (*sabab*) is one, but inside the *Musabbab* (*meaning ruling*) repetition occurs - like *Raml* in the *Ṭawāf* of Ḥajj. The original cause (*sabab*) was to show strength. Now that showing of strength is not [required]. This is because the story of this was that when from Madīnah al-Ṭayyibah Muslim pilgrims came for Ḥajj to Makkah al-Muʻaẓẓamah, the polytheists (*Mushrikīn*) said that the fever of Yathrib (Madīnah) has made these people weak and feeble. So the Prophet ﷺ said to the Companions (*Ṣaḥābah*): Perform *Raml* in the *Ṭawāf* - meaning moving the shoulders perform *Ṭawāf* briskly so that they observe the strength of the Muslims. Now that cause (*sabab*) is no longer present, but the commanded action (*mamūr bih* - meaning the ruling of *Raml* in *Ṭawāf*) remains in its state. This matter is not comprehended by intellect (*ghayr-mudrak bi-l-ʻaql* - meaning it cannot be understood by intellect; rather, the Sharīʻah makes the decision regarding it). And matters that are *khilāf-i qiyās* require textual proof (*naql*) and revelation (*waḥy*).

Now we ask: What is the cause (*sabab*) of *ʻĪd Mīlād an-Nabī*? It is obvious that it is the date of the birth of the Prophet ﷺ. Now we ask: Has that date passed or does it come repeatedly? It is obvious that the specific date in which your birth occurred has passed and finished. Because the date of the twelfth of Rabīʻ al-Awwal that now comes repeatedly is the likeness and resemblance of that specific day of birth; it is not the exact same date, because that time has passed. And this is a completely obvious matter; there is no need for proof in this. Thus, for the likeness and resemblance, for the exact same ruling to be proven, it

will be dependent upon some textual proof (*naqlī* - scriptural and textual proof, meaning revelation/*waḥy*). Due to it being non-comprehended by intellect, analogical reasoning (*qiyās*) will not be a proof in it.

However, here a doubt (*shubhah*) can occur: that the Prophet ﷺ kept the fast of Monday. So the answer to this is that this fast is reported through textual transmission (*manqūl*), and you kept the fast through revelation (*waḥy*); therefore, analogical reasoning (*qiyās*) cannot be performed upon it.

ʻĪd Mīlād an-Nabī in the Light of Rational Arguments

Now we want to discourse regarding *ʻĪd Mīlād an-Nabī* rationally, but from a principled approach.

Because among these people, some are worshippers of intellect, and they present some rational benefits regarding this *ʻĪd*, and turn toward the country and the nation. Therefore, we explain this matter in this manner:

That is: Some gentlemen say that by *ʻĪd Mīlād an-Nabī*, the objective is the People of the Book (*Ahl al-Kitāb*—Christians) counter-matching—that they celebrate festivities on the day of the birth (*Yawm-i Wilādat*) of ʻĪsā (*ʻAlayhis-Salām*). Therefore, we also, in comparison to them, celebrate *ʻĪd* on the day of birth (*Yawm-i Wilādat*) of the Prophet ﷺ, so that Islamic glory becomes apparent.

The answer to this is: This would be correct in its place at a time when here, for Islamic glory, there were no other things. Here, our *Jumuʻah*, *ʻĪdayn* - all are for the manifestation of the symbols of Islam.

Second is: If the objective is to counter-match them, then here among them on other days too there are *ʻĪd*s and fairs. You too should, in comparison to their every day, celebrate *ʻĪd*.

In the same way, on the day of *ʻĀshūrā'*, the tenth of Muḥarram, do *Taʻziyah-dārī* as well, so that counter-matching the Shīʻah gentlemen occurs. Thus, some ignorant people do this solely for counter-matching. And if this very benefit (*maṣlaḥat*) is considered, then here among the Hindus there is *Holī*, *Dīwālī*; you too, to counter-match them, do *Holī*, *Dīwālī*.

I relate an incident that has come in the noble Ḥadīth (*Ḥadīth Sharīf*); from it you will come to know that your principle of imitating others in making an *ʻĪd* is completely baseless.

The Prophet ﷺ was on a journey. The disbelievers (*kuffār*) had prepared a tree; on it they used to hang weapons, and its name they had kept *Dhāt Anwāṭ*. Some Companions (*Ṣāḥābī*) submitted: O Messenger of Allāh! Make for us also now a *Dhāt Anwāṭ*, so that we may hang weapons, clothes, etcetera on it.

See, manifestly in this, no harm appears to be known, because hanging clothes or weapons on any tree is a permissible action (*amr-i mubāḥ*); in it there is no resemblance (*tashabbuh*) either. But since in outward appearance there was resemblance (*mushābahat*) with them, therefore the blessed face of the Prophet ﷺ changed, and he stated: *Subḥān Allāh!* This is the exact same thing as the people of Mūsā (*ʻAlayhis-Salām*) said to Mūsā (*ʻAlayhis-Salām*):

اجْعَلْ لَنَا إِلٰهًا كَمَا لَهُمْ آلِهَةٌ

Make for us a deity just as they have deities.

Thus, when even such a degree of resemblance (*mushābahat*) the Prophet ﷺ disliked, then in the form where their complete shape is made, their complete imitation (*taqlīd*) is performed - that, by first priority, will be impermissible.

Inspired Proof

We cannot celebrate happiness because your passing away (*wafāt*) also occurred on this day, and nor can we observe grief because your birth (*paydā'ish*) also occurred on this day.

Now I explain another proof, which is an inspired proof (*ilhāmī dalīl*); and of this explanation, boasting is not the objective, but rather whatever is not contrary to the Sharī'ah and nowhere codified, and it is cast into the heart, then it shall be understood as inspiration (*ilhām*) from Allāh Most High.

That proof is this: It is a remarkable coincidence that the day of birth of the Prophet ﷺ (*Yawm-i Wilādat*) and the day of passing away (*Yawm-i Wafāt*) - meaning the day of your birth and the day of your departure (*wiṣāl*) - and in the same way, the month of birth and passing away (meaning Rabī' al-Awwal), by consensus, are both the same; and the date of departure (*wiṣāl*) and passing away is also, according to the famous statement, the exact same. Why is it so?

It is not strange that in this union (*ittiḥād*), there is an indication toward this: that no person on this day (12th Rabī' al-Awwal) should make it a day of *'Īd* (*Yawm al-'Īd*), nor a day of grief (*Yawm al-Ḥuzn*)—meaning neither celebrate happiness, nor observe mourning and grief. Because if anyone wants to make it a day of *'Īd* (*Yawm al-'Īd*), then the thought of passing away (*wafāt*) becomes a barrier to happiness; and if anyone wants to make it a day of grief (*Yawm al-Ḥuzn*), then the thought of the noble birth (*Wilādat Sharīfah*) becomes a barrier to sorrow. From this proof as well, the 12th of Rabī' al-Awwal being a day of *'Īd* (*Yawm al-'Īd*) has been rooted out.

And since no event is greater than these two events, and no happiness is greater in reality than your birth, and no sorrow in reality is greater than your passing away (*wafāt*) in any incident - when in their era itself, making a day of *'Īd* (*Yawm al-'Īd*) and a day of grief (*Yawm al-Ḥuzn*) - meaning making *'Īd* and mourning—was rooted out, then for the events of the eras of other people, it was rooted out by first priority (*bi-ṭarīq-i awlā*).

If textual proof (*shar'ī dalā'il*) were not present, we would not consider this proof as anything; but since it is now in accordance with the Sharī'ah, we therefore thank Allāh for it.

(Al-Nūr Annexed Discourses on Mīlād al-Nabī, Printed Lahore, p. 144)

Celebrating the Birthday and Birth-Day of the Prophet ﷺ is Disrespect to Him

If anyone says: We celebrate happiness by way of birthday/birth-day, then I will say that the person who does so is committing severe disrespect and insolence in the reverence of the Noble Prophet ﷺ.

Sirs! Can the Prophet ﷺ, with all this grandeur and greatness, be compared to the kings of the world, to whom the Prophet has no relation whatsoever - that for his happiness, a vile worldly manner and a degraded level of conduct be adopted, performing it in the same way as is done for kings?

On this occasion, an anecdote of an elder comes to mind - although it is known to be a fictional anecdote, but it is useful for understanding: A elder used to live in the jungle, where he had kept a bitch. Coincidentally, once the bitch gave birth to puppies. So he invited all the noble people of the city, but one elder lived in the city whom he did not invite. That elder, due to informal closeness, made a friendly complaint. So the elder sent a message in response: "Sir, here the bitch gave birth to puppies; in its happiness, I invited the dogs of the world. And it would have been severe insolence that I invite you alongside the dogs of the world. On the day children are born to me and I have happiness, on that day I will invite you; I will not ask any of those dogs."

When treating saints of Allāh (*Awliyā' Allāh*) like worldly people is disrespect, then how would treating the Master of the Prophets (*Sayyid al-Anbiyā'* ﷺ) like worldly people not be disrespect?

A Critical/Research Review of the Arguments of Those Who Propose Permissibility of ʻĪd Mīlād an-Nabī

Now listen to the arguments of those who invented *ʻĪd Mīlād an-Nabī* and the answers to them. The attribution of arguments toward them - I have done so from the possibility that perhaps among them someone ever started deriving proof (*istidlāl*) from these; otherwise, these arguments are not reported from them. Look! Even if they try for years, not even a single argument would be available to them. For this reason, my heart did not desire that arguments be given to them; but only for the reason that no scope remain for anyone, therefore I cite these arguments along with the answer. *(Al-Surūr, p. 176)*

The Method of Dialogue with the People of Innovation

Whenever you converse with the People of Innovation (*Ahl-i Bidʻat*), do so with precision (*to-the-point*); in this, scope is not found. The Glorious Qur'ān is a text of which there can be different possibilities. In the same way, Ḥadīth can also have two facets. Therefore, when the People of Innovation (*Ahl-i Bidʻat*) cling [to a text], they will derive proof (*istidlāl*) from the Qur'ān and Ḥadīth they will derive proof.

To the People of Innovation (*Ahl-i Bidʻat*), an silencing answer (*ilzāmī jawāb*) should be given, because they do not want to understand the reality or cannot understand. Yes, if someone is an intelligent person of understanding (*fahīm-dār*) and also wants to understand, then to him the reality should be told—meaning an investigative answer (*taḥqīqī jawāb*) should be given. *(Al-Tablīgh, vol. 17, p. 39)*

Deriving Proof for the Prevailing ʻĪd Mīlād an-Nabī from Any Verse and Ḥadīth is Not Correct

If anyone derives proof (*istidlāl*) from the verse *Qul bi-faḍlillāhi wa-bi-raḥmatihī* [al-Āyah] or from any other verse, then I will say that the Noble Companions (*Ṣaḥābah Kirām* - may Allāh be pleased with them) - who derived companionship (*ṣuḥbat*) of the Prophet ﷺ and were [superior to] the entire world, rather the entire Ummah, most understanding of the Speech of the Glorious One - why did this matter not enter their understanding? Especially when the love of the Prophet ﷺ was infused in their veins and fibers. In the same way, after the Companions, among the Successors (*Tābiʻīn* - may Allāh have mercy on them) who were very great *Mujtahid*s, why did their vision not reach here? *(Al-Kamāl al-Ṣawm wa-l-ʻĪd, p. 49)*

Deriving Proof from One Verse and Its Answer

The People of Innovation (*Ahl-i Bidʻat*) can derive proof (*istidlāl*) from the verse *Qul bi-faḍlillāhi wa-bi-raḥmatihī fa-bi-dhālika fal-yafraḥū* in this manner: that from this verse, being commanded to be happy over mercy - meaning the ruling (*ḥukm*) of being happy - is proven; and *ʻĪd Mīlād an-Nabī* is also expressing happiness for mercy. Therefore, it is permissible.

The answer to this is obvious: that from this verse, only being commanded to be happy over mercy came out. Now, as for speech regarding that specific form (*khāṣṣ hay'at*—specific method) - such as organizing a gathering (*jalsah*) arranging a procession (*julūs*), gathering and celebrating happiness like *'Īd* - to this specific method (*khāṣṣ ṭarīqah*), this verse has no connection.

And if making it enter into any universal principle (*kulliyyah* - general rule) were correct, then the *Fuqahā'* have prohibited innovations (*bid'āt*) in the books of *Fiqh*; those too, into some such universal principle (*general rule*), could enter. It should be necessary that they too become permissible - for example, in the *'Īdayn* prayer, *Adhān* and *Takbīr* should also become permissible - whereas near the scholars of the books of Fiqh, who are agreed upon and worthy of emulation, in them their prohibition is mentioned explicitly.

In short, the matter that we declare impermissible is that specific form (*khāṣṣ hay'at*) - meaning the specific customized prevalent method: for example, taking out a procession (*julūs*), gathering and celebrating happiness, organizing like *'Īd* with good clothes - we prohibit this. And from the verse *fal-yafraḥū*, the happiness that is proven is absolute happiness (*muṭlaq-i fariḥ*). Thus, these people understand that these people prohibit absolute happiness (*fariḥ/khushī*), whereas this is not correct. *(Al-Surūr, p. 176)*

Deriving Proof from the Verse of al-Mā'idah and Its Answer

Deriving proof for the permissibility of *'Īd Mīlād an-Nabī* can occur from this verse:

)إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ١١٢(

)قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ١١٣(

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ(
)١١٤

Remember that time when the Disciples (*Ḥawāriyyūn*) submitted: O 'Īsā son of Maryam! Is it possible that your Lord send down upon us a spread of food (*mā'idah*) from heaven? 'Īsā (*'Alayhis-Salām*) made this supplication: O Allāh, our Lord! Send down upon us a table of food from heaven so that it becomes for us an *'Īd*—for the first of us and the later of us—and a sign of power from You.

From this verse it became known that on whichever date a favor/bounty (*ni'mat*) was granted, making that an *'Īd* is permissible. And in our principles, this has already been decided: that the legal codes (*sharā'i'*) of past nations, if Allāh Most High narrates them to us without expressing rejection, then they are a proof for us; and here there is no rejection. Thus it became known that making the date on which any favor/bounty was granted an *'Īd* is permissible. And the birth of the Prophet ﷺ - it is obvious that it is a magnificent favor (*ni'mat-i 'aẓīmah* - a very big favor). Therefore, making the date of his birth an *'Īd* will be permissible.

The answer to this is: It is not necessary that rejection of this matter occur at that very place where it is reported. See:

Wa-idh qulnā li-l-malā'ikati usjudū li-Ādama [al-Āyah]

in which prostration of greeting (*sajdah-i taḥiyyah* - meaning greeting prostration and prostration of respect) is reported. And prostration of greeting (*sajdah-i taḥiyyah*) in our Sharī‘ah has been abrogated (*mansūkh*). But here in this verse, rejection is not reported. For this reason, there are other proofs.

In the same way, understand here that the verses and Ḥadīths which we have presented in prohibition of making an *‘Īd* in our arguments - those are sufficient for its rejection. This answer is on the premise that when the meaning of the verse is what the pro-derivers of proof (*mustadillān* - those who derive proof) have stated.

The second answer is that from this verse, it is not even proven that ‘Īsā (*‘Alayhis-Salām*) meant that the date of the descent of the table of food (*Mā'idah*) - meaning the day on which food descended from heaven - on that date, make an *‘Īd*. This is because *takūnu* in the pronoun of *Mā'idah* returns toward it; thus the meaning is that *takūn al-mā'idatu surūran lanā* - meaning that table of food become for us a cause of happiness.

‘Īd has the meaning of *surūr* and happiness; the customary/introduced meaning of *‘Īd* is not intended, nor has any commentator (*mufassir*) taken customary *‘Īd* as the meaning. Rather, the application of *‘Īd* upon absolute *surūr* (happiness) also comes. And what necessity is there that wherever the word *‘Īd* comes, from it *‘Īd Mīlād an-Nabī* itself is intended?

Deriving Proof from Another Verse and Its Answer

For the permissibility of *‘Īd Mīlād an-Nabī*, proof (*istidlāl*) can occur from this incident: that when the verse *Al-Yawma akmaltu lakum dīnakum* [al-Āyah] descended, a Jew said to Ḥaḍrat ‘Umar (may Allāh be pleased with him) that: "If this verse had descended upon us, we would have made this day an *‘Īd*."

Ḥaḍrat ‘Umar (may Allāh be pleased with him) replied that: "This verse descended on the day of *‘Īd* itself - meaning the day of Friday (*Yawm al-Jumu‘ah*) and the Day of ‘Arafah (*Yawm ‘Arafah*), the ninth date of Dhū al-Ḥijjah." And in Tirmidhī it is that Ḥaḍrat Ibn ‘Abbās (may Allāh be pleased with him) said regarding the commentary (*tafsīr*) of this verse:

نَزَلَتْ فِي يَوْمِ جُمُعَةٍ وَيَوْمِ عَرَفَةَ

It was revealed on the day of Friday and the day of ‘Arafah

- meaning this verse revealed on the day of ‘Arafah and Friday.

This is the content of the Ḥadīth. From this Ḥadīth, derivation of proof (*istidlāl*) can occur in this manner: that Ḥaḍrat ‘Umar and Ḥaḍrat Ibn ‘Abbās (may Allāh be pleased with them) did not express rejection toward making it an *‘Īd*. From this it became known that on whichever date a favor/bounty (*ni‘mat*) was granted - meaning on whichever date a great favor/bounty was obtained - making that date an *‘Īd* is permissible. Although this proof (*istidlāl*) did not occur to them (the People of Innovation - *Ahl-i Bid‘at*) even until the Day of Resurrection (*Qiyāmat*), we have mentioned it as a concession, that in this too there can be scope.

To this, there are two answers: One answer is this very one: that you say they did not express rejection. So is it necessary that rejection here itself be reported? Accordingly, our Jurists (*Fuqahā'*) expressed rejection toward mimicking the gathering of pilgrims (*ḥujjāj*) on the Day of ‘Arafah. It is not necessary that they express rejection at this very place. Furthermore, from Ḥaḍrat Ibn ‘Abbās (may Allāh be pleased with him), declaring a customary act as *bid‘at* is reported, whereas it is only habit; but due to understanding it as worship, he expressed rejection toward it. So toward a non-reported (*ghayr-manqūl*) act, understanding it as a means of proximity, near them rejection will be even greater. And from Ḥaḍrat ‘Umar (may Allāh be pleased with him), expressing rejection toward gathering near the specific tree of Ḥudaybiyyah is well-known. Thus, from both these noble personalities, rejection toward such matters is proven.

The second answer is that that person was not a Muslim; he was a Jew. To him, an silencing answer (*ilzāmī jawāb*) was given: that to us, it is already an *‘Īd* from before. Rather, from this answer itself, it becomes known that making it an *‘Īd* is not permissible - meaning the statement of Ḥaḍrat ‘Umar (may Allāh be pleased with him) is that in our Sharī‘ah, since *ta‘yīd* - meaning making an *‘Īd* from one's own side - is not permissible, for this reason due to such temporal events (*‘awāriḍ*), we cannot make any day an *‘Īd* from our own side, but God Almightyhas already made this day an *‘Īd* from before.

When the verse *Al-Yawma akmaltu...* [al-Āyah] revealed, a Jew started saying: "If upon us this verse had revealed, we would have made this day an *‘Īd*." Ḥaḍrat ‘Umar (may Allāh be pleased with him) said: "Have you gone mad? What need do we have to celebrate a separate *‘Īd*? This is itself the day of *‘Īd*, when this verse revealed—meaning the Day of ‘Arafah, the ninth date of Dhū al-Ḥijjah. All people were in ‘Arafāt."

Deriving Proof from a Ḥadīth and Its Answer

For the permissibility of *‘Īd Mīlād an-Nabī*, one proof (*istidlāl*) they can make from this Ḥadīth: that when the Messenger of Allāh ﷺ kept a fast on the day of Monday, someone asked the reason, so he stated: *Dhālika yawmun wulidtu fīhi* - meaning: "This is the day in which I was born."

From this Ḥadīth it became known that the day of birth (*Yawm-i Wilādat/Paydā'ish*) is a day of worship (*'ibādat*) and a day of proximity. On birth, happiness and joy (*surūr*) and proximity are present; therefore, this is permissible.

To this also, there are two answers: Firstly, we do not accept that the day of birth (*Yawm-i Wilādat*) - meaning the day of birth - being the cause (*'illat*) for keeping the fast. This is because in another Ḥadīth, its cause (*'illat*) is reported: that the Prophet ﷺ stated that on Thursday and Monday, the record of deeds (*nāmah-i 'amāl*) is presented, so my desire is that my deeds be presented in the state of fasting. From this it became clearly known that the cause (*'illat*) for keeping the fast is the presentation of deeds (*'arḍ-i 'amāl*) - meaning the presentation of deeds. Thus, when this became the cause (*'illat*), then birth being mentioned will only be a wisdom (*ḥikmat*). And the foundation of a ruling (*ḥukm*) is upon the cause (*'illat*), not upon wisdom (*ḥikmat*). Now you people, who analogize (*qiyās*) other proximities/worships (*qurbāt*), have made wisdom (*ḥikmat*) the actual cause (*'illat*), whereas the ruling (*ḥukm*) does not revolve around wisdom (*ḥikmat*).

The second answer is that: We accept that the cause (*'illat*) of the ruling is this very thing; but cause (*'illat*) is of two types: One is that cause (*'illat*) which is specific (*khāṣṣ*) to its subject place (*mawrid*); and one is that whose extension (*ta'diyyah*) is to another place as well. If this cause (*'illat*) were extended, then what is the reason that on this day, recitation of the Qur'ān, feeding the poor, and other worships (*'ibādāt*) are not reported from the Mujtahid Imāms?

Secondly, like keeping a fast on Monday on the day in which birth occurred, the 12th date of Rabī' al-Awwal is also a date. Therefore, on the 12th of Rabī' al-Awwal as well, one should keep a fast.

Furthermore, favors/bounties (*ni'mats*) are very many: for example, the Migration (*Hijrat*), the Conquest of Makkah, the Ascension (*Mi'rāj*), etc. Why did you not propose any worship (*'ibādat*) from their cause (*'illat*)?

Thus, from this it became known that if it is a cause (*'illat*), it is not general (*'āmm*); rather, it is specific (*khāṣṣ*) to this very place, and the principle of keeping a fast has its foundation upon Divine Revelation/Command (*Waḥy/Ḥukm-i Ilāhī*). The rest, by way of wisdom (*ḥikmat*), birth was mentioned; otherwise, on the day of other favors/bounties as well, fasts should be kept, and on that day *'Īd* should also be celebrated.

And if regarding this it is said that the specification (*takhṣīṣ*) of the day of birth is because this is the origin (*aṣl*) of all favors/bounties - thus, birth and Migration, etc., in them this is the difference - and due to this difference, this specification (*takhṣīṣ*) was made: Then we say that the pregnancy (*ḥaml*) of this is also the origin; this should be made the origin, and the period of pregnancy (*zamānah-i ḥaml*) should also be celebrated as *'Īd*.

Then wonder and amazement is this: that on the day of birth (*Yawm-i Wilādat*)—meaning the specific day of birth - namely on the day of Monday, they do not make it an *'Īd*; and the date of birth - meaning 12th Rabī' al-Awwal - they celebrate as *'Īd*?!

On the day of Monday, by the Prophet ﷺ an act of worship (*'ibādat*) is also [proven]; and on the date of birth, 12th Rabī' al-Awwal, nothing is reported. Thus, the requirement of this argument was that every Monday be made an *'Īd*. What did they do, and what does one do?! In short (*al-gharaḍ*), from this Ḥadīth as well, *'Īd Mīlād an-Nabī* cannot be proven.

Incorrect Derivation of Proof from a Ḥadīth and Its Answer

If someone doubts that the Prophet ﷺ used to keep a fast on the day of Monday and the Companions (may Allāh be pleased with them) asked: O Messenger of Allāh! Why do you keep a fast on this day? So the Prophet ﷺ stated: *Dhālika yawmun wulidtu fīhi* - meaning: "This is the day in which I was born."

So when one worship (*'ibādat*) - meaning keeping a fast due to the day of birth occurring - is proven from the Prophet ﷺ, then we, upon this worship, can also prove other worships by performing *qiyās*.

However, in this our discourse is that: Fasting was kept for this reason - that it is the day of birth (*Yawm-i Wilādat/Paydā'ish*) - or it is possible that fasting was kept because it was previously a day of virtue (*faḍīlat*), and the day of birth occurring was proposed from that same virtue? And one proof for this is also that the Prophet ﷺ stated that on this day, the record of deeds is presented, so I desire that my fast be presented in the state [of fasting]. From this it became known that Monday was previously possessing virtue, and for this very reason, his birth ﷺ also occurred in it.

Just as on the tenth of Muḥarram, in it the martyrdom (*shahādat*) of Ḥaḍrat Ḥusayn (may Allāh be pleased with him) occurred; but that day did not become superior due to the martyrdom, but rather due to the day possessing virtue, his martyrdom occurred in it.

And even if it were proven that in Monday (*Dū-shanbah*), virtue is due to the birth, then at most, respect it to that extent which is proven from the Prophet ﷺ - meaning keep a fast and that is all.

And if analogy (*qiyās*) is so general, then it should be that for Makkah-bound people, on every Monday perform Ḥajj as well, making the analogy that when fasting is proven, perform Ḥajj upon it as well! Performing analogy (*qiyās*) is not your job. If such an analogy is [made], then do not at all speak ill of *Ghayr-Muqallidīn*! *Ghayr-Muqallid* they do not call only him who calls himself a non-conformist; rather, today, those people who without Shar'ī necessity attempt deduction from the Qur'ān and Ḥadīth - all these are *Ghayr-Muqallid* and innovators (*bid'atī*) as well. And the fun of it is that most of all, these very innovative people are enemies of *Ghayr-Muqallidīn*!

Fasting on Monday, the Day of Birth, the 12th of Rabī' al-Awwal

Regarding the matters for which permission is [proven] from the Prophet ﷺ, doing them is certainly necessary. For example, he kept a fast on the day of his birth and stated:

"That is the day in which I was born"

Therefore, for us as well, keeping a fast on that day - meaning keeping a fast on Monday - can be commendable/recommended/mustaḥabb.

Secondly, on Monday the record of deeds is presented before God Almighty. Thus, this combined reason will be the cause for that ruling - meaning keeping the fast; and if it is considered individually as well - meaning a fast is kept for the reason that his birth occurred on that day - even then it is correct, but permission will be only to the extent that is proven.

Deriving Proof from the Story of Abū Lahab and Its Answer

An argument of the People of Innovation (*Ahl-i Bid'at*) can occur from that Ḥadīth in which it has arrived that: Abū Lahab heard the news of the birth of the Prophet ﷺ and out of joy freed a handmaid; due to that reason, relief/mitigation occurred in his punishment. From this it became known that joy upon the birth is permissible and a cause of blessing.

The answer to this is also evident: that we do not reject the core/essence of joy itself; rather, we act upon it at all times. Discourse is regarding that specific custom/way which has been invented. Does any proof for that specific custom/way occur from this Ḥadīth as well?

People have heard this narration that a handmaid of Abū Lahab gave Abū Lahab the news of the birth of the Accepted Messenger ﷺ, so he became happy and freed her. Due to this reason, relief occurred in his punishment. I say: Look!

Without faith and obedience, that joy was not sufficient, and even after that joy, salvation was not granted to him.

Question 439: A great scholar derived this proof regarding *'Īd Mīlād an-Nabī*: that the handmaid who conveyed the glad tidings of your blessed birth to a rebellious opponent like Abū Lahab, Abū Lahab freed her out of extreme joy. In reward for this, on the day of birth - meaning every Monday - relief is granted in his punishment. When such a rebellious and defiant person received this reward for that joy, then we, the sinners of the nation, will also certainly receive a great reward in celebrating joy on that day. The question is whether this narration is correct or not. If it is correct, then what is its answer?

The Answer: The answer is evident; firstly, that was a sudden and spontaneous - meaning unexpected and involuntary - joy. Upon this, intentional, acquired, and organized joy - meaning such joy that is adopted with purpose, intention, and through one's own choice with formal arrangements - how can such joy be analogized (upon involuntary joy)? This is analogy with a relevant difference (*qiyās ma'a al-fāriq*); we cannot even get the occasion for that joy.

Yes, regardless of this analogy, this joy of ours would also be permissible if legal proofs (*dalā'il-i shar'iyyah*) did not forbid objectionable acts, and it is evident that a collection of permissible and non-permissible acts becomes non-permissible - meaning impermissible.

Derivation of Proof from the Story of the Birth of Jesus, Peace Be Upon Him, and Its Answer

If any person says that God Almighty detailed the story of the birth of Yaḥyā, peace be upon him, and Jesus, peace be upon him, in Sūrah Maryam, from which it becomes known that relating the story of the birth of Jesus, peace be upon him, is also worthy of special care/arrangement, thus upon this we analogize the mention of the birth of the Prophet ﷺ as well:

The answer to this is that: *"You memorized one thing, but many things remained hidden from you"* - You saw that the story of the birth of those personages was detailed with care, but you did not see why and in what capacity it was mentioned? The reason for detailing the story of their birth with care is that the birth of both those personages occurred in a wondrous manner by way of breaking normal custom (*kharq-i ʻādat*): the parents of Yaḥyā, peace be upon him, were so old that in terms of outward causes, they did not possess the capacity for procreation at all.

Thus, the statement is: *"And We cured his wife for him,"* therefore his birth was wondrous; and Jesus, peace be upon him, was born without a father, therefore his birth was even more wondrous than that. Thus, God Almighty derived proof for *Tawḥīd* through both those stories.

This is the reason for mentioning those stories with care. And the noble birth of the Prophet ﷺ occurred according to normal custom; therefore, this analogy is not correct.